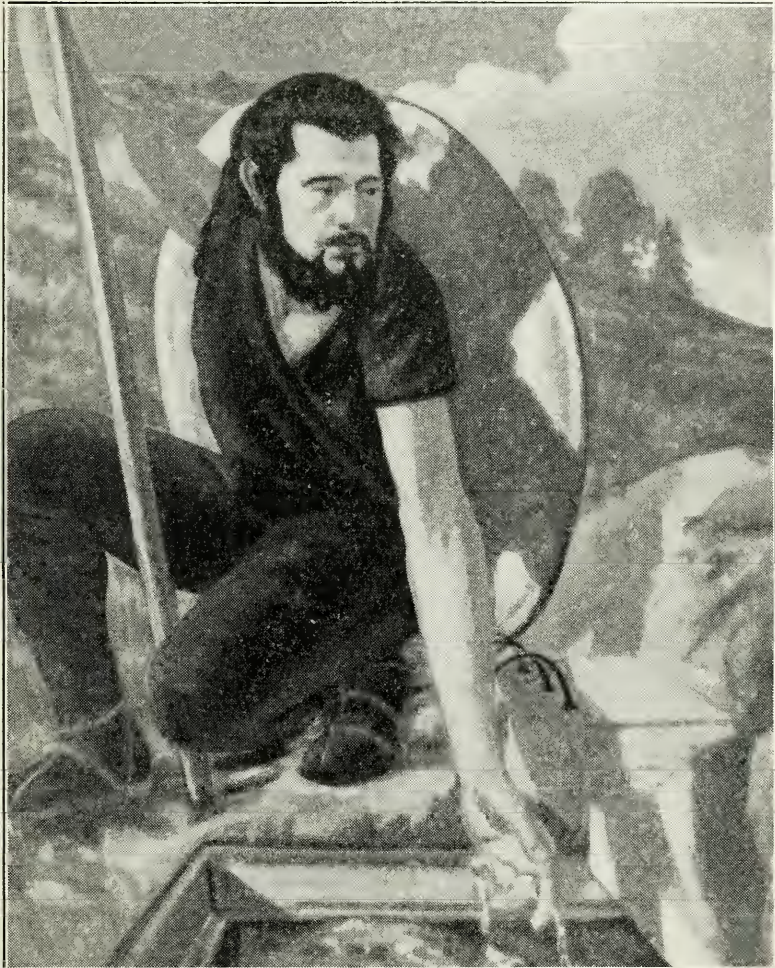


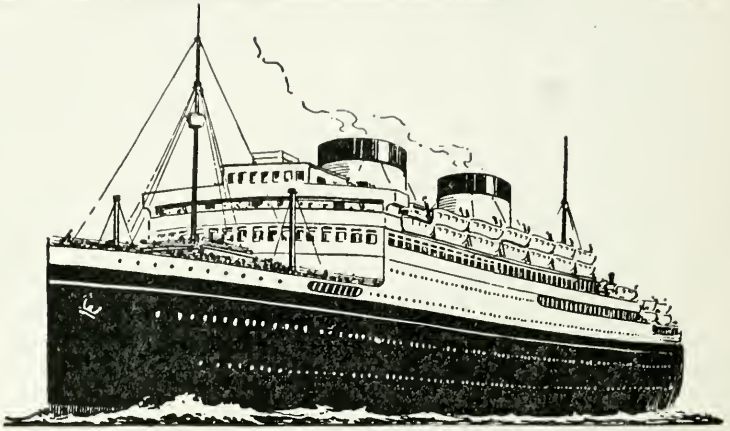
Millennial Star



Moroni Hides The Records In The Hill Cumorah

A Book of Mormon painting by Elder J. Leo Fairbanks

(See page 243)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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HUGH B. BROWN
Editor—Publisher
MARVIN J. ASHTON
Associate-Editor

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Museum 1354

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 16-17

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THIS WEEK'S COVER—

A BOOK OF MORMON oil painting, prepared for the Deseret Sunday School Union by Elder J. Leo Fairbanks, is reproduced on this week's cover. “And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite; and I am brought forth triumphant through the air, to meet you before the pleasing bar of the Great Jehovah, the Eternal Judge of both quick and dead. Amen.”—Moroni 10: 24 (See page 243.)

"Ye Are The Light Of The World"

By ELDER A. LUCIAN LEWIS

(Birmingham District Supervising Elder)

"**Y**OUNG man, a moment please."

"Yes sir."

"Pardon me, but I feel I know you. Aren't you a Mormon missionary?"

"Yes sir, but I am afraid you have the advantage of me."

"I'm sorry. Lambert is the name. Let's step in here a moment. I would like to have a chat with you."

Going into a nearby restaurant, in the city of Doncaster, Yorks, the two engaged in a friendly *tete-a-tete*. During the conversation it developed that our friend had known missionaries some thirty years ago while living in Scunthorpe as a boy. Something in the set of the shoulders, the stride or the look of the young man recalled former days.

* * *

Walking down Soho Road, Birmingham, a young man was stopped by a touch on the shoulder.

"Pardon me, but aren't you one of the Latter-day Saint missionaries?"

"Yes sir. I have just come into Birmingham."

"I thought so. I have never seen you before, but one can pick out you Mormon elders anywhere."

* * *

Our scene shifts to the road from Northampton to Weedon. Two missionaries are returning to Birmingham after visiting in Northampton. The sound of brakes gripping and the slowing of an approaching car announces the stopping of a kindly motorist. The journey continuing, this conversation ensues:

"I know who you are, young man."

"Yes?"

"I have seen you in London, speaking in Hyde Park."

"Quite possible, as I spent several months in London last summer."

"I often listen to you chaps whenever I am in the Park. I like the way you handle yourselves before the crowds. Though young, you seem sure of your position, and present some interesting view points. The freshness of your appearance attracts. You seem to radiate an appeal for higher living. I commend you for it."

* * *

Such instances in the life of a missionary recall to mind that injunction given by the Saviour:

"Ye are the light of the world. A city that is set on an hill cannot be hid." (Matthew 5: 14)

The Fullness Of Times

By ELDER MELVIN J. BALLARD

(Of the Council of the Twelve Apostles)

ADAPTED FROM A RECENT RADIO ADDRESS

THE story which I wish to tell had its beginning in a sparsely settled section of western New York in the early nineteenth century. "Religion was of much more importance in the lives of men than it seems today. Relaxation centred about the church, the common meeting place for the community. Because of so limited a social outlet secular religion reached fever pitch in its rivalry. Sect vied with sect. Spiritual revivals were held nightly and preachers came forward by the score with new theories and new doctrines."



Elder Ballard

In the midst of this religious excitement was Joseph Smith, a fourteen year old boy. Born of Puritan New England stock and taught a love for the Bible and its teachings, he desired to affiliate himself with one of the churches who sought his allegiance. But so great was the conflict among them that the more he investigated the more confused he became. In the midst of this difficulty he was one day reading the Epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."



Angel Moroni
Monument

Here was a promise that a boy could rely upon, and on a spring morning he went into the woods near his home to take his problem to God. Of what happened in answer to his prayer he says:

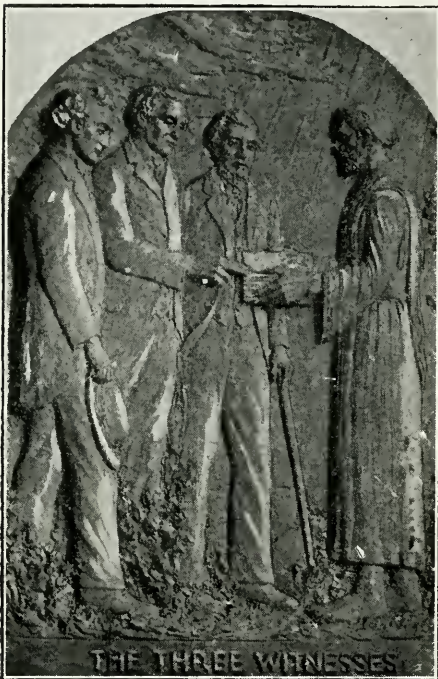
"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling by name, and said, pointing to the other, 'This is My beloved Son, hear Him!'"

He was instructed to join none of the churches seeking his allegiance, but was told that if he lived worthy of the trust he should become an instrument in the hands of the Lord for the restoration to earth of the true gospel.

In that first vision the Father and the

Son had revealed themselves as distinct and separate Person-ages, glorified Individuals in whose image man was created. The heavens, long sealed, had again been opened, a prayer of faith had been answered and to Joseph Smith, beyond any shadow of doubt, had come the knowledge that God lives and can reveal Himself unto whomsoever He will.

Joseph told others of his experiences, and though he was but a farm boy, he soon became the object of many persecutions. Three years passed, during which time he engaged in the pursuits common to a boy of his age and surroundings. Then, desiring further to know of his standing before the Lord, he records that in his room on the night of September 21st.



Plaque on Cumorah Monument

1823, he pleaded with his Father in Heaven for more light and understanding. His prayer was answered with the visit of a resurrected being, who announced himself as Moroni.

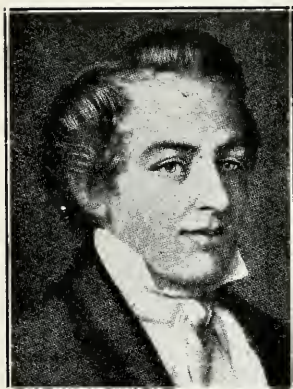
Among other things he told Joseph of a sacred record which lay hidden in a nearby hill. This record was engraved on plates of gold and contained the story of a people who lived anciently on the American Continents. Moroni, the last historian of these people, had deposited the plates prior to his death.

Four years later, under Moroni's direction, Joseph took the plates from the hill, and from them, with divine aid translated the record into what became the Book of Mormon. This record, regarded by the Latter-day Saints as a companion scripture to

with the story of a group who left Jerusalem about 600 B.C. Coming to America, they prospered and became two mighty nations. But with prosperity came strife and finally complete destruction of one of these nations.

Detailed in the record is the visit of the Saviour to these people. After His resurrection and before His ascension, He came among them, the "other sheep" of whom He had spoken during His Palestinian ministry. The account of His visit and teachings is beautiful and touching. Thus to the world has been brought another scripture, supplementing the Bible.

While translating the Book of Mormon, Joseph Smith, with



Joseph Smith

his companion, Oliver Cowdery, sought the Lord for understanding regarding the ordinance of baptism. To them appeared John the Baptist who laid his hands upon their heads and ordained them to the Priesthood of Aaron. Later under the hands of Peter, James and John was received the Melchizedek priesthood. Thus Joseph Smith received his authority from those who held it anciently—the power to act in the name of God.

With this authority, divinely bestowed, the Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830. Its organization was the same as that of the Primitive Church, with apostles, prophets, pastors, teachers, evangelists, etc. It pro-

claimed itself the restored Church of Jesus Christ, hence its name.

There was a dramatic development of missionary work in the new Church. Devolving upon it was the God-given responsibility of preaching the Gospel to every nation, kindred, tongue and people. Without purse or scrip the elders travelled from one community to another, bearing testimony of the restoration. New fields were opened, and scores of men and women of faith and intellect allied themselves with the new cause. But with growth came persecution, the fruit of the religious intolerance of the time. Highly dramatic were the movements of these people, driven by unfriendly neighbours, from New York to Kirtland, Ohio; from Kirtland, leaving behind the beautiful temple they had erected with struggle and faith, to Missouri; from Missouri, leaving behind their homes and farms and houses of worship, to Nauvoo, Illinois; there to build what in its time was the largest city in Illinois with another beautiful temple as its crowning glory; from Nauvoo across the frozen Mississippi in the dead of winter, into the wilderness of the West where they have become a mighty and respected people.

Through all these trials and persecutions and drivings the loyalty and devotion of these people was severely tested. Theirs was no mere profession of faith. In spite of sickness and death, the loss of property and unjust and illegal expulsions they held serenely to the conviction of their hearts.

Then came the blow of the murder in cold blood of Joseph Smith and his brother, Hyrum, by an armed mob under the protection of the officers of a sovereign state—the sealing with blood of a prophet's testimony. After this followed the succession to leadership in the Church of Brigham Young, he to lead the Saints across the rivers and plains and mountains to the desolate valley of the great Salt Lake—there to build from the desert a city beautiful, there to raise an ensign unto the nations.

A Vest Pocket Tragedy

By ELSIE C. CARROLL

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

FRANK'S grey suit which she had been going to sponge and press, slipped from Peggy's arms, as with a little gasping sob she took in the significance of the note she had found in the vest pocket.

"Frank, old Pal,

"I can't let you slip out of my life after all the days and nights we've spent together. I shall be in Ilkeston, Thursday on the 11.15. Can't we arrange a little trip such as we used to take—off by ourselves? There are things I must talk over with you.

"Don't fail me.

"Yours as of old.

"Jen."

Peggy knew she must be dreaming. Such a thing couldn't happen to her! And yet there it was—a letter to her husband from another woman, suggestively intimate, asking him to meet her.



She felt cold and hot and smothering all at once. The old, old tragedy shattering her life—and with their small son not yet out of rompers. Why only last night she had had him happily on her lap, showing him a picture book, with Frank watching fondly. And now . . .

Her first impulse was to call the office and ask Frank to come home. Yet could there

be an explanation to a note like that? Besides, she suddenly remembered, Frank wasn't at the office. He had told her he might have to go over to Derby to finish up a deal his employer had left when he had been called to London, and a little before noon, just as she had returned from shopping, the office girl had called to say that Mr. Demming had tried to get her before he left, and that he would not be home until late in the evening.

"I shall be in Ilkeston at 11.15 Thursday." Oh, it was all too plain. They were off on their *little trip* now.

And he had seemed especially dear when he had kissed her goodbye this very morning—holding her as though he would never let her go and telling her how sweet and absolutely perfect she was.

And all the time—this letter there in his pocket—and him knowing he was going to meet this other woman.

Peggy tried to think what she should do. There was only

one thing of course; she must go away.

But the thought of going home was intolerable—the humiliation after all her ravings about Frank's perfection. She had painted for her folks their life and love as a paradise of bliss.

In desperation she thought of Cousin Letitia. Letitia would be surprised, of course, but it would give her time to think, to plan.

The tightness in her throat felt like a burning band. Her head was throbbing. She wished she could die. She went about all afternoon in a tortured daze, doing the things that needed to be done in the apartment; washing out things she and the baby would need to take.

As she was getting out of the bath, the clock struck eight and she realized that the next train south would not leave until 11.43. She wanted to get away as soon as possible, but she still had her bag to pack and her farewell note to write to Frank. Anyway, it would give sonny another hour or two to sleep.

Page after page Peggy wrote and tore into shreds. The coo-coo clock, Frank's birthday gift, struck nine, then ten, then half past. She must get away before Frank returned—if he should come before morning. The girl at the office had said he would be late.

In desperation Peggy finally wrote a single line—"This will explain why I have gone away," and placed it with the letter she had found in his pocket, on the yellow and orchid bed.

She would bundle the baby and go to the station at once; she couldn't bear the sight of all the intimate things that reminded her of her lost happiness.

She put on her hat and coat and looked for her bag, which she thought she had placed on a chair by the window. It wasn't there. She must have taken it to the entrance hall when she had gone for her scarf. She started for the living room.

Her heart stopped beating as she heard a key in the lock. The door opened and light flooded the room as Frank's voice boomed:

"Why, you're all ready. You must be a little mind-reader! I've been hurrying my head off to get back so we could go to the station. I couldn't even remember that I had told you that Jen was coming." He had given her a tight embrace and a quick, warm kiss as he was speaking.

"But what—who—?"

"The note I got yesterday from Jenkins Mallory, my old war buddy. He'll be here on the 11.15 and we must have him up. You'll fall for old Jen like a million pounds. Come on, honey, we'll have to hurry. I didn't even turn the ignition off the car."

"Oh—all right—but—I—I—must get—a—handkerchief." In the tiny bedroom she gave the sleeping boy a hasty, light kiss, then three swift movements sent a travelling bag skidding under the bed, a crumpled sheet of paper into the wastebasket, and a note to the vest pocket of a grey suit.



THURSDAY, APRIL 20, 1939

EDITORIAL

Listen, Trust And Act

A FEW days ago the rowing teams of Oxford and Cambridge took to the River Thames to take part in the traditional race. The yearly contest takes place over an approximate four and a half mile course up the winding river. The eight-man teams guided by a cockswain endeavour to oar their boats from the starting line to the finish in the greatest speed and safety possible.

The participating oarsmen are well trained and physically fit. Months of preparation and drill have preceded the eventful day when thousands line the banks of the world-famous river to witness the race. After watching the competition the question comes to the observer's mind, why does one team reach the goal in shorter time than another?

With this question the obvious answer comes, one team wins because its men are more physically fit and have the power to put more into the race than their opponents. This may be very true but it is far from being the main reason why one boat reaches the finish line sooner than another.

How Important Is A Cockswain?

HAVE you ever stopped to think of the tremendously important part the cockswain plays in the success or failure of a team? One only has to see the race to appreciate the vital part he plays in the course the boat will take. The eight men oaring the boat cannot see the finish line; they cannot see the bends in the river; they cannot see the current directions; and they do not even see where they come from.

It is fortunate for the crew that they do not see where they have come from; it allows them to fully concentrate on the task before them. The crew members' job is to listen, trust and act. Only by so doing will they be able to reach the appointed destination.

Three Things Each Oarsman Must Do

OBVIOUSLY the oarsmen cannot see where they are going since they are faced in a direction opposite to that in which they are moving. They do not see where they have come from because they are concentrating upon the coordination between their bodies and the oars. Hence, there are three things each oarsman must do: first, he must listen intently to the cockswain; secondly, he must trust implicitly; and third, he must act accordingly.

The team listens to the voice of the guide, puts complete faith into his instructions and then backs the trust up with united, diligent effort. It oftentimes appears to the spectator, and may possibly seem to the participant, that the guide is not leading the boat in the proper section of the river; it may seem that he is not taking the bends at sharp enough angles;

it may seem that he is not taking the shortest or most desirable route in the wide river; and it may appear that he is shouting the wrong commands. This is the way it appears to us who do not know the course, but to the cockswain there is only one way to the goal for speed and safety.

The Cockswain Knows The Course

THE cockswain has been down the course before. He knows the way. Each of his crew has perfect faith in his judgment and instructions: were it not so the members would not obey and perform with precision and in unison.

If a man has perfect physical strength and stamina but cannot hear, he is of no use to a first-class racing crew. His holding a position on the team would be disastrous. He would break the rhythm of the team because he could not hear the commands and act accordingly.

The Course For Us To Follow.

WE, as humans, are making our way up the stream of life. We have left the starting-line and are now making our way toward the ultimate goal. What is the best course for us to follow?

The aforementioned example of the crews making their ways up the river will do much to help us answer the question above. We are much like the crew members; we cannot see our ultimate goal nor do we see the starting-line to measure our trends from a glimpse at that. However, we, like the crew, are blessed with a Guide to point the way and lead us down the course if we will but listen for His command, trust implicitly and then act.

We Do Not See Where We Come From

FORTUNATELY for us we do not see where we have come from. This gives us a chance to lose ourselves in the job that is before us. We can put our entire strength and attention on the task concerning us and thus meet it and go on our way progressing toward the ultimate goal. We move up life's stream in a well-directed manner only as we properly unite faith and works—our faith being made possible because we are in tune and not deaf to the guiding voice.

Oftentimes it may seem that our Guide is not leading us down the course in the most effective manner. We probably notice an easier way without going out of our regular course. It is when we think that we see things this way that we must remember that He has been down the course before and knows the way.

Correlating Instructions And Results

RACING-CREW coaches instruct, "Listen intently to each command, believe the order implicitly and follow the trust with immediate action." The Church of Jesus Christ says, "Keep yourself in tune with the spirit of the Lord, have faith in Him and His teachings, and follow the faith with diligent works." All of these instructions obeyed will bring those heeding them to the ultimate goal in the swiftest and safest manner possible.—MARVIN J. ASHTON

POETRY



LIFE

YVONNE SKELCHER

Eternity—our minds cannot yet
fully comprehend

The meaning of that great expanse
where time does not extend.

And Life a moment brief—is like
a tiny isle

In the midst of this great stream;
—where man doth stay a while.

O man Immortal Traveller, while
your journey you pursue,
Consider where you came from,
why you're here, and who sent
you.

And think of this as ever on your
mortal life you trend:

Is this life your beginning any
more than Death's the end?

No—Life is just a moment 'twixt
the two eternities:

Too brief for petty quarrels, greed
and hate and jealousies.

Three-score years and ten and
then this mortal life will flee—

So make the most of leisure time
and opportunity!

Whatever post you fill in life—
whate'er part in the plan,

Be sure you make the most of it.
Do it the best you can.

And when at last you view this
life from a much wider plain,

You'll say, "I did the best I could:
I did not live in vain."

A PRAYER

AGNES BOURNE

Dear Father, give me grace to
see

The beauty of a startled tree
Whose black hair flung across
the sky

Is looped with jewels, twinkling
high,

And give me inner eyes to look
For laughter in some little brook.

Oh Father, mine be power to
hear

Sweet symphonies of yesteryear
Where oboe calling answering
flute

May touch to life the fingers
mute

Of Mozart, Beethoven and Bach
And reach my spirit's dormant
spark.

Oh grant me lips to whisper
prayer

And tiny, shining words to wear
Yet, Father, teach my tongue to
find

Only the kind thoughts in my
mind

That schemes of mine may ever
be

Full worthy of Thy love for me.

Lead my sad spirit seeking food
To some far snow-capped soli-
tude,

Impart such faith as history
paints

Whene'er I hear "Come, come
ye Saints,"

And show my hands in labour
bent

Sweet virtue of accomplish-
ment.

Give me the understanding
heart

And when the dark hours take
their part

Of splendid days I may find
peace,

And in this earth life's last
release

May I look back with joy to see
That I have lived abundantly.

have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation. Although the wicked must indubitably suffer for their sins, the fact is incontrovertible that they will receive a resurrection. Paul gives us further proof of a universal resurrection. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15: 22) Many Christians argue that this passage means that those who are "in Christ," that is, those who have accepted Him, shall be made alive. Such an interpretation is quite impossible. The International Critical Commentary, which is one of the most reliable of all Biblical references, makes the powerful argument that since the clause "As in Adam all die" refers to the entire human race, therefore the clause, "Even so in Christ shall all be made alive" must also refer to the entire human race. It is unbelievable that Paul should have suddenly changed the meaning of his terms in the same sentence. Latter-day Saints reject the sectarian doctrine that the resurrection is reserved for an infinitesimally small fraction of God's children, and that the rest, through transgression, or through ignorance, or through incapability, will be forever denied this priceless gift. Our concept of a merciful Saviour, and of His triumphant victory over *all* death precludes such a belief.

Q: What is meant by the figure LXX as used in Biblical history?

A: It refers to a Greek translation of the Hebrew scriptures which is called the Septaugint, meaning seventy. In 285 B.C. Ptolemy Philadelphus, king of Egypt, gathered together thousands of books to supply a wonderful library which he was building in Alexandria. Having heard of the Hebrew scriptures, he desired to procure a translation of them and appealed to Elezer, the High Priest of Jerusalem, to send him six representatives from each tribe to accomplish this task. The translation was completed in 72 days. So many copies of it were made, and it became so popular that in the days of the Messiah's personal ministry in Judea it had become the version most used, and the one that He and His apostles most frequently referred to.

HULL DISTRICT CONFERENCE

FULFILMENT of Biblical prophecy and the need for God to speak today was outlined by President Hugh B. Brown in his talk at the evening session of Hull District conference held Sunday, April 16th, at Hull Branch Chapel. Approximately 155 people were in attendance at this meeting, half of whom were non-members. In addition to President Brown, Supervising Elder Mac C. Matheson and Elders John J. Strange and Daniel G. Heaton also spoke. Musical numbers were given by the Hull Branch Gleaner Chorus and by Sister Anna Saunders, lady missionary, who sang a solo. Elder Matheson conducted the meeting and directed the chorus

and Mr. George James was accompanist.

At the afternoon session Sister Saunders, Elders Stanley W. Glass and Donald L. Johnson, and President Brown were speakers. Elder Matheson was in charge of the meeting.

President Brown introduced the theme of the conference at the morning session and this was followed by the addresses by Elders Gustaf L. Larson, George I. Summers, William H. Bousfield and Lee L. Frodsham, and Sister Harriet D. Eyre, lady missionary. Elder Matheson conducted the service and a vocal solo was given by Sister Norma Fitchett of Gainsborough Branch.

The Prophet Teacher

By ELDER SPENCER W. CLAWSON

(*London District*)

ASIDE from being a Prophet of the Lord who re-established Christ's Church in the last days, Joseph Smith was a great teacher. He gave to his followers a new philosophy of life which has brought happiness to them as individuals. One man has said, "A prophet acting in the capacity of a teacher is in his highest and noblest place."

Some of the teachings Joseph Smith brought forth are literally "gems" in themselves. One such teaching is: "The Glory of God is Intelligence." That statement alone opens a field for thought and meditation. The Christian people of the world today in spite of all the diverse creeds, surely believe God to be a wonderful power, an intelligence—a God who knows all that man does today, and more. Man differs from other animals in that he has a higher form of intelligence, and knows that his possibilities for gaining knowledge and becoming more intelligent are unlimited if he is willing to put forth the effort. With a God, glorying in intelligence, to man with his ability to become more intelligent, the statement, "The Glory of God is Intelligence," should be a challenge. It should be an incentive to go forward and learn more of the arts, sciences, literature and religion and thus become more Godlike.

After that statement, another one of Joseph's Smith's teachings falls right into place. "Man cannot be saved in ignorance." Today we meet people who say, "I am saved." Such a statement is an admission of ignorance as to the plan of salvation given by Christ. They say this because they have confessed and feel that is sufficient.

Of course this is necessary, but it is more than that; it requires a knowledge of what salvation is and how it is attained. We must enter knowingly, intelligently, into the condition known as salvation.

The Prophet valued knowledge highly. That is why he said, "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." To be in possession of knowledge and to be constantly learning, brings about a feeling of joy and pleasure.

It is interesting to note that these few ordinary words, spoken by Joseph Smith, contain a great amount of truth. Truth so strong that the people of this Faith have found their "Philosophy of Life" being built upon it. Truth is power, and from knowing these truths the Church of Jesus Christ and its members have attained a great deal of power, which has been proved in over a hundred years of its existence. Joseph Smith was truly a Prophet and a Teacher.

Sheffield Sidelights

WITH the announcement of the subjects for the M Men speeches and the completion of negotiations of the sports field, the outlook for Sheffield Conference becomes brighter and brighter. Each week finds the plans shaping into definite units as all committees start the machinery of their respective preparations into action.



M Men speeches are expected to attract more entries than ever before this year, and the subjects are listed as follows: (1) ". . . If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things." (2) "In the name of our God we will set up our banners." (3) "We stand for the preservation of our heritage through obedience to law." With subjects presenting so many different angles from which to attack, the speeches should give any type of speaking talent full opportunity to shine.

"Bird's Song at Eventide" by Eric Coates, arranged by Lucas, is the Gleaner Chorus song for this year. It is a lovely number of the type the girls have been clamouring for, and should inspire the hours of practice which have produced the musical feasts of the past. Entries must be in by May 15th.

"O.H.M.S.," a notable comedy success, is being prepared by Sheffield Branch under the capable direction of Brother James R. Bargh. The director and cast promise a performance that will provide a maximum of laughter and excitement.

The Owlerton Sports Stadium is one of the finest the mission has ever obtained for the sports competition and baseball exhibition. It is modern and up-to-date in every respect, with lovely grass and well-kept dirt tracks. Covered stands will house the spectators, and athletes will find conveniences of equipment and spaciousness to aid them in their participation. A loud-speaking system will enable prompt announcement of all events, a running commentary, and explanatory comments during the performances.



The baseball game will be between the Rochdale Greys, national champions, and a picked aggregation from the Sheffield Dons and the Birmingham teams of last year. This will assure an interesting exhibition.

Dr. John Bleakley, Elder S. Bruce Hanks and their associates on the athletic committee promise one of the best sports displays in conference history.

Of Current Interest

PLANS are under way to make a biographic picture of Brigham Young, famed Mormon leader and



Brigham Young

Pioneer of Western America. He has long been recognized as possibly the greatest Pioneer of the west, and one of the most efficient colonizers. His genius for planning cities is seen in the Rocky Mountain region today, where wide, straight streets and well-planned lots and blocks testify to his foresight. The picture is expected to deal largely with his trek across the western plains and the subsequent problems met and solved in the building up of an intermountain "empire."

IN 1930, when the last complete check was made, the United States had over four per cent of its adults illiterate, England just over 3-10ths of one per cent, Germany 3-100ths of one per cent and Norway 1-1,000th of one per cent.

INTERNATIONAL musical contests will be held in July this year at Geneva. This is the fourth in a series of musical "Olympics" and is open to students of all nationalities,



provided they are not more than 30 years old. Ten prizes of 1,000 Swiss francs are offered, as well as several 500 franc prizes. The ten main prize winners will participate in a special broadcast which will be sent all over Europe and relayed to America.

MANCHESTER airport has recently been equipped with 1,400-foot strip concrete "fog lines" which are expected to lessen the danger of landing when visibility is poor. Three-quarters of the way along the strip the lights set in are white, the

remaining quarter are red for caution. It has also an illuminated wind indicator, boundary lights and flood lights, the complete system costing £12,000.

NEW inventions recently exhibited in London by British inventors included a golf club whose head can be adjusted to seven standard settings, thus making it necessary to carry only one club; a bottle de-capper that can be used with one hand; an invention that reverses the position of the rudder and propeller of a boat, leaving the latter an uninterrupted field of water; and a large "Life Ball" for use in shipwrecks. The latter has an interior swung on gimbals to keep it level. It will hold 40 people, and can be launched, says its inventor, in seas that would founder a life-boat, or should the ship sink, the ball will float free.



BLACKOUTS during air raids in the event of war may not handicap the British motorist much if he uses a new "black light" beam that has been developed. The beam is projected ahead to the rear of other vehicles, signposts, etc., that have been treated with a luminescent paint. This glows when the "black light" is turned upon it, can be seen for about 200 feet, yet cannot be detected from the air.

A COMMITTEE of the American Society of Tool Engineers has reported that labour-saving machinery makes jobs instead of destroying them. As an example they gave the automobile industry, which has provided 10,000,000 new jobs in the last 40 years. According to the committee a modern auto produced by hand would cost about £3,500, and of course few could be sold. They estimate that a modern six shilling watch, if produced by old

machine shop methods, would cost as much as a small automobile does today.

APPLICATION of a new de-inking process devised by Dr. Frederick W. Hochstetter was made recently at Pittsburgh, Pennsylvania. An entire edition of a newspaper was run off from salvaged waste

paper that had been treated with the de-inking process. The test was considered successful and is believed to have set a record in the re-use of waste paper.

COMPLETION of the widely publicized observatory at Mt. Palomar, with its 260 inch telescope, is practically accomplished.

From the Mission Field



Elder Gladwell

Departing Missionary—

Elder Owen P. Gladwell, who has laboured in in Birmingham, Sheffield and London Districts, was honourably released on Thursday, April 20th, and will return to

his home in Ogden, Utah.

Transfer—

Elder Cyril J. Thorne was transferred from Irish District to the British Mission office on Monday, April 10th.

Doings in the Districts—

LEEDS—A service of song was given at a meeting in Batley Branch by the Relief Society recently, with Sister Norah Moss, president of the organization, arranging and directing the programme. It was given

in connection with the birthday anniversary of the organization.

SCOTTISH—Under the supervision of the M.I.A. organization and the physical training classes, a social was given for members of Airdrie Branch recently. A programme of short skits, songs and other musical numbers was followed by dancing and refreshments. The committee in charge included Brother James Martin, Sister Margaret Graham, Mr. Walter Clark, Mr. Francis Burns and Mr. James Cunningham.

SHEFFIELD—The Clowes School of Dancing, under the direction of Miss Marjorie Clowes, presented a grand concert to members and friends of Sheffield Branch in the branch chapel on Monday, April 3rd. An audience of approximately 230 people was in attendance. Brother George A. Stubbs, Sunday School superintendent, and his assistants were in charge of the programme.

PERSONAL

SANSOM-LARTER—Mr. William Robert Sansom and Sister Irene Rosina Larter were married on Saturday, April 8th, in Lowestoft Branch Chapel by Supervising Elder Francis A. Patterson. Brother

Leslie Coleby was best man. The chapel was decorated for the occasion, and was completely filled by friends of the couple who attended the ceremony.

DEATH

STREBBINGS—Reginald Victor Strebbings, 39, died on Sunday, March 19th.

BIRMINGHAM DISTRICT CONFERENCE, APRIL 23rd

BIRMINGHAM District conference will be held in Handsworth Branch Chapel on Sunday, April 23rd, with President Hugh B. Brown and other mission authorities in attendance. The meetings will convene at 10.30 a.m. and 2.30 and 6.00 p.m. Friends are invited to attend all sessions.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimby:**
Thriff Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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